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ideas of the past with those of the present. The book bears the *imprimatur* of the Archbishop of New York, and the author states in his preface that this volume contains the program of instruction which the Institute of Philosophy of Louvain University has outlined for itself and is endeavoring to carry out.

In the history of American philosophy the Concord school plays an important part and represents a delightful period in which thinkers of different dispositions but all animated with the love of philosophical thought, met for friendly intercourse and discussion. Dr. Edmund Montgomery was one of them, and perhaps more than any of the others he represented the philosophical spirit as seen from the point of view of a physiologist. On his part he pointed out the significance of the life process for philosophical consideration, and has stood for the same up to the present day when a book of his entitled *Philosophical Problems in the Light of Vital Organization* (a stately volume of over 460 pages) containing the matured results of his philosophy, has appeared bearing the imprint of G. P. Putnam's Sons. In this number of *The Monist* he presents his message to the world in an article which will render some points of his position clear. We regret to say that at the present moment Dr. Montgomery is dangerously ill at his home, Liendo Plantation, Hempstead, Texas. For those readers not familiar with details of American philosophers we will state here that Dr. Montgomery, as the name indicates, is of Scotch blood, and was educated in Germany at a time when the interest in philosophy was at its height. He studied medicine in German universities, specializing in his favorite subjects physiology and biology, and was at the same time carried away with the spirit of freedom which was agitating the German mind in the years of the German revolution of 1848.

At Frankfort on the Main he met Elizabeth Ney, the famous disciple of Rauch, and an artist whose statuary in Marble Hall at Washington attracts the attention of visitors to the Capitol. (For further details see the article by Bride McNeil Taylor in *The Open Court*, Vol. XXI, p. 592.) She was engaged at that time in making her well-known bust of Schopenhauer, the only one that exists of the great pessimist. Dr. Montgomery married Elizabeth Ney, and both joined a group of emigrants who wanted to build up an ideal community in the new world. They went to Texas where together they invested their little fortune in the Liendo Plantation, which is now under the supervision of their son.

The report of the Anthropological Museum of Berlin contains an article by A. von Le Coq on a Manichee-Uigurian manuscript found in Idikut-Shahri. The manuscript is of great interest because it proves the influence of Zoroaster upon the later Manichean religion. It is a sample only of a large number of other manuscripts which were discovered in an expedition under Prof. F. W. K. Müller, one of the most indefatigable workers of the Berlin ethnological museum. The manuscript here published is written in Uigurian writing, not in *Estrangelo* script as other Turkish manuscripts. The translation proves it to be the description of a fight between Zoroaster and a demon who is finally vanquished and killed. The name Zoroaster is spelled "Zrusc burchan."